

THE

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SHEKEL



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THE FRANKFORT GHETTO

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members.

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EDWARD SCHUMAN

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Editor

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**PHOTOGRAPHY BY
HENRY KRAMARZ**

THE PRESIDENT'S MESSAGE

by STANLEY YULISH



Dear Friends,

Thank you for your response on the publication of our new book Israel's Coins and Medals by Sylvia Haffner Magnus. Shipments should be received by now, since the books were received a short time ago, but shipped out promptly.

Dues are coming in real well and I thank you for your response. Those few not replying, please do so now. We have nine new life members and I personally want to thank you. My personal opinion is that we should publish the names of new, regular or life members. Being anonymous has its protection, but we want to welcome, appreciate and know our new friends. What do you think about this? Let me know pro or con.

The convention committee reports progress is ahead of last year. The reason; hard work and planning equal results. We hope to have a wonderful convention, and I hope to meet many friends in New York.

The design for the Morris Bram Medal is moving along. Hopefully by May, the final approval will be done and we will proceed to take orders and strike this medal to honor our founder and friend.

As always enjoy this Shekel. It is stimulating reading about metal and paper, how these "Ambassadors" mirror the cultures of the past and present generations.

As always, I wish you health and happiness, but most of all — peace.

Shalom,

A handwritten signature in dark ink, appearing to read 'Stan Yulish', with a long, sweeping horizontal stroke extending to the right.

Stan

Jungreis and Zwebner

by Edward Schuman

JUNGREIS & ZWEBNER	יונגרײס וזעבנער	א. יונגרייז א. זעבנער
Bank Transactions, Discount & Stoks	כל אגאל בנק חכם סדק	משרד לכל עסקי בנק דיסקנטו ושטרי ערך
JERUSALEM P. O. B. 247	ימ ושרא מאלה	ירושלים ת. ד. 247
Telephone 1148	القدس	תלפון 1148
	صندوق البريد 247 - تلفون 1148	גרשם במשרד הרשום הממשלתי
	شارم بانا عمارة الروسية	מספר DCI 32.21
N ^o 3091	CERTIFICATE תעודה	כ"ה
to M	בדידה <i>משה</i> <i>משה</i> <i>משה</i>	בדידה
that we sold and delivered to	שזכרנו ומסרנו לידו <i>משה</i>	שזכרנו ומסרנו לידו
BOND OF CREDIT FONCIER EGYPTIAN	שטר ערך של הבנק החקלאי המצרי	שטר
issue	מספר <i>548,425</i> משנת <i>1903</i>	מספר
with coupons No.	עם תלוש מס' <i>33</i> אחרי שקבלנו מחירו	עם תלוש מס'
Sum	<i>3375</i> סך	סך
Jerusalem, day month year	ירושלים יום <i>14</i> לחודש <i>1</i> שנת <i>1904</i>	ירושלים יום

One of the earliest of collectible share certificates of Judaic interest is the CREDIT FONCIER EGYPTIAN. Foncier translates to real estate tax, or tax on property. It was established by virtue of a decree by the Khedive on the 15th February 1880. Its capital was 80 Million French francs, or L 3,200,000 British pounds sterling which was divided into 160,000 shares of 500 Francs or L 20 each. The obligation offered interest of 3 1/2% to each holder of the obligation, payable twice annually on April 1st and October 1st in either Paris, London, Brussels or Egypt, equaling 8 fr. 75 c.

The Egypt Palestine Loan Corporation Ltd. was registered by the

British Mandate government of Palestine under No. 1053 with head office at 81 Allenby Street in Tel Aviv. As its name implies, the purpose of the firm was to grant loans among the inhabitants of the area. It raised the capital necessary for these loans by dealing in the shares of the Credit Foncier. Since Credit Foncier Egyptian was a quasi-government issue, it was considered a safe haven for capital.

The Tel-Aviv corporation issued certificates of LP 10 (Ten Egyptian Pounds) which were backed by ownership by them of regular shares of the Credit Foncier Egyptian. The illustrated certificate #5931 stated that the funds were backed by the ownership of share 225981 and

**EGYPT
PALESTINE**



**מצרים
ארץ-ישראל**

LOAN CORPORATION LIMITED

חברה להלוואות בערבונו מוגבר

Registered by the Government under No. 1053
Head Office: TEL-AVIV, Allenby Str. 81

תעודה לבטוח והלוואות

עם זכות השתתפות בכוניות החדשיות של ניר ערך

CREDIT FONCIER EGYPTIEN קרדיט פונסיה מצרי

Edition 1911 № 225891 230115 תוצאת שנת 1911

To Mr. [Name] 3/10/61

in consideration of
the sum of L.P.

10

**תמורת הסך של לא"י
עשר לירות ארצ-ישראליות**

the owner receives from this Company at the request of the following rights:

1. A policy of personal insurance for the duration of one year for the amount of L.P. 1000 - in case of death by accident; an additional payment of the registration and amp fees).

2. The right of participating in the monthly benefits of the Credit Fonciere Egyptian-shares 1911 Edition with 1/70 part of the above number till 1961.

3. The right to receive a loan up to 80% of the value of this certificate at a normal percentage and endorsement after previous notice of a 6 months in advance.

4. Medical help, dentists, internal physicians, for the duration of 1 year.

Each notification appearing in the local newspapers in connection with these certificates shall be considered in the same light as if such had been given personally to the owner of this certificate.

Egypt-Palestine loan Corporation Ltd. hereby declares that they are the owners of the above-mentioned certificate of the Credit foncier Egyptian.

This certificate cannot be cancelled, and transferred.

מקבל בעל התעודה לפי דרישתו ממצרים ארץ-ישראל חב' להלוואות בע"מ את הכונית דלקמן:
(1) תעורת כספי לבטוח אישית לשנה אחת עם 1000 לא"י: במקרה מות ע"י תאונה מאת החברות לבטוח בארץ (בתוספת תשלום דמי רשום ובולים).

(2) זכות השתתפות בכונית החדשיות של ניר ערך כצרי קרדיט פונסיה תוצאת 1911 בחלק העשרים של המספרים הנ"ל עד שנת 1961
(3) קבלת הלוואה עד 80% מהסכום הנ"ל ברבית רגילה ובערבות לאחר הודעה מקדמת של ששה חדשים.

(4) עזרה רפואית ע"י החברה לשנה אחת (רופא פנימי ורופא שיניים).

כל הודעה בקשר עם תעודה זו תחשב ככאורה לבעלה ע"י פרסום מדעה באחד מעיתוני הארץ.

Directors:

TEL-AVIV

תל-אביב

המנהלים:

GROS LOTS Fr. Or. 100.000 זכיה גדוהה שך סך פרנקים זהב

חכנית ההגרלות של קרדיט פונסיה מצרי מסגרת 1911
LOTTERY SCHEME of the CREDIT FONCIERE EGYPTIEN 1911

50.000 × 1	15 אוקטובר	50.000 × 1	15 יוני	50.000 × 1	15 פברואר
1.000 × 25	18 October	1.000 × 25	15 June	1.000 × 25	15 February
50.000 × 1	15 נובמבר	100.000 × 1	15 יולי	50.000 × 1	15 מרץ
1.000 × 25	15 November	1.000 × 25	18 July	1.000 × 25	15 March
50.000 × 1	15 דצמבר	50.000 × 1	15 אוגוסט	50.000 × 1	15 אפריל
1.000 × 25	15 December	1.000 × 25	15 August	1.000 × 25	15 April
100.000 × 1	15 ינואר	50.000 × 1	15 ספטמבר	50.000 × 1	15 מאי
1.000 × 25	15 January	1.000 × 25	15 September	1.000 × 25	15 May

הערות: מצרים ארץ-ישראל חב' להלוואות בע"מ מצהירה בזה שהיא בעלת ניר ערך קרדיט פונסיה מצרי הנ"ל תעודה זו אינה נתנת לבטול וחזרה ולהעברת

230115 1911 issue. Ownership of the certificate also included the following:

A.L.P. 1000 insurance policy covering accidental death upon additional payment for registration fees.

The right to participate in a lottery drawing each month.

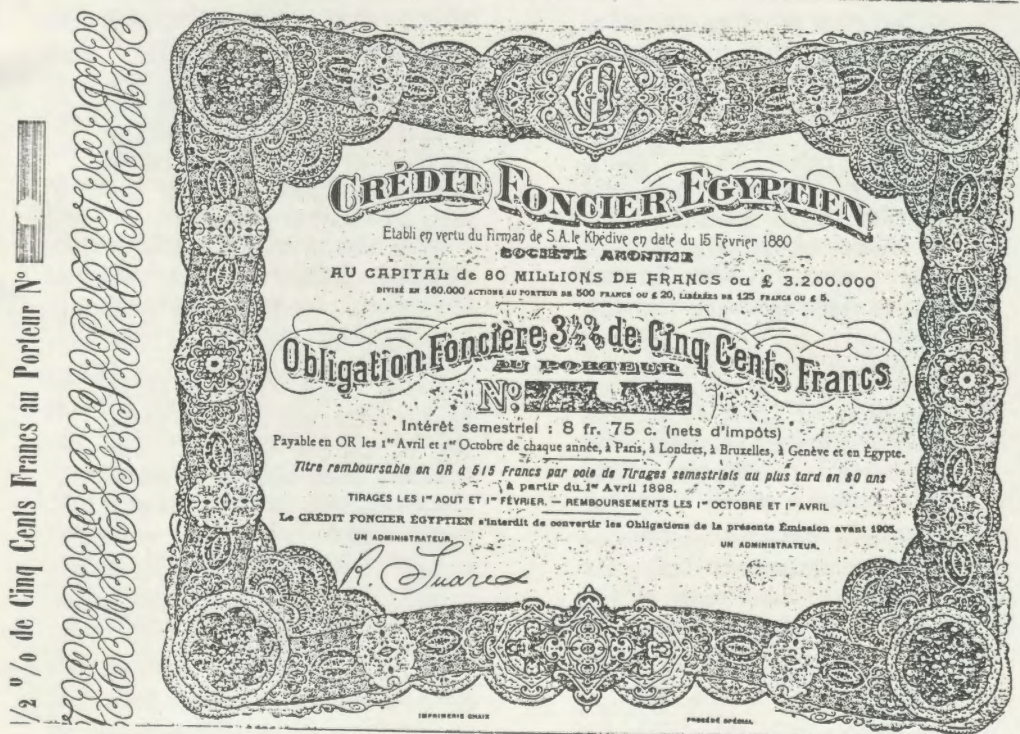
The right to borrow as a loan up to 80% of the certificate value at normal interest percentages.

Medical help, dentists, internal physicians for the duration of one year.

The firm of Jungreis and Zwebner consisted of two men who dealt in bank transactions as money changers, discounters of bills of exchange and dealers in stocks and bonds.

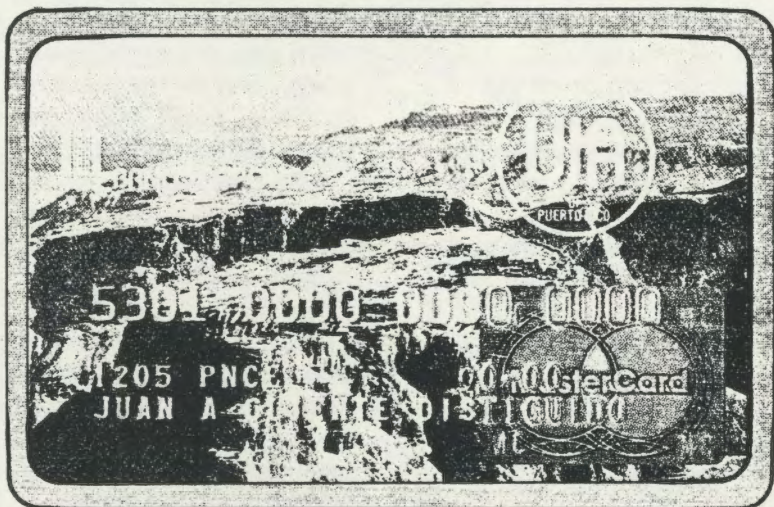
Their office was in the old city of Jerusalem, near to the corn market. They did considerable business with the orthodox Jews. Evidentially they made a market for the Bonds of the Credit Foncier Egyptian which were very popular among the astute Jewish investors. Their certificate #3091 which was issued on the 30th of May, 1935 is for the transfer and delivery of share No. 548425 of the 1903 issue of the Credit Foncier Egyptian, with 33 coupons. The certificate is circa 1935.

Information on Jungreis and Zwebner was supplied by Dov Genachowski, who also advised that he was acquainted with Zwebner's daughter who still lived in Jerusalem.



I'll Pay With My UJA MasterCard'

BY JEFFERY D. ZBAR



Banco De Ponce now offers a UJA MasterCard with a picture of Masada on it.

Charge a purchase, show a little faith and give Israel some credit.

At a time when football teams, the U.S. Olympic Committee and even American colleges are showing their colors upon the faces of credit cards, the Puerto Rican arm of the United Jewish Appeal has followed in kind.

"Everyone has an official card," said David Efron, president of UJA of Puerto Rico, a Kendall resident who commutes to Puerto Rico three times a week.

With a colorful picture of Masada embossed upon its face, the card is offered by the Puerto Rican Banco De Ponce. A percentage of each purchase comes back to UJA of Puerto Rico, which then distributes the funds to its community and to Israel. Contributors to UJA now are

able to even charge their annual pledges to the card.

Because Puerto Rico's Jewish community totals only 400 families, Efron said the success of the 10,000 cards depended upon offering the card to other consumers.

"We had to make it a little different. I figured, 'Why not Masada,'" he said. "Almost every Jew knows what Masada is."

Efron said that banking representatives needed cajoling to sponsor the card. The bankers then agreed to lower the usual \$25 annual fee and suggested \$17, he said.

Then Efron balked, and insisted on *chai*, or \$18. The bankers, now completely confused, gave in again.

"At the bank, they still call it the *oocha* [UJA pronounced in Spanish] card," he added. "They think it's the Grand Canyon."

The First Jewish Coin Dealer

by Edward Schuman

Frankfort-on-the Main acquired a dominating position among the great cities of Germany during the second half of the 18th century. By virtue of its natural position, close to the Rhine waterway, and to the frontiers of Holland and France, it had become the gateway for trade between Germany and the western states as well as with England.

Jews, with their special gifts for trade and finance were attracted to this city, and at first no difficulties were placed in the way of their settlement. However when non-Jewish members of the business community saw they were suffering from competition, harsh oppression was placed upon the Jews. They were forced to move out of their homes and into a special part of the city. The so called "Jewish City" consisted of a single dark alley, about twelve feet in width between the city wall and a trench. For more than 300 years, this ghetto remained the sole residence of the Frankfort Jews. They were subject to a poll-tax, and were compelled to purchase the "protection" of their persons and property. They were not permitted to own land, to farm, or engage in handicrafts. The silk, fruit and weapons trades were forbidden as were most other occupations. Moreover, except during fairs, they were forbidden to offer their wares anywhere outside the Jewish quarter. They were forbidden to leave the ghetto walls by night, on Sundays or holidays, and the gates to the ghetto were locked from nighttime to dawn.

Special passes were required for travel, and a fee had to be paid for almost any variance of the ghetto routine.

Meyer Amschel was born in 1743. As a boy of ten, he had helped his father who earned his livelihood as a money changer, by changing silver and gold coins for the appropriate amount of copper coins. In the Germany of these times, divided as the country was into innumerable small cities and principalities, all of which had their own currency systems, the business of money changing offered opportunities of great profit, since everyone was forced to rely on a money changer before undertaking even the shortest journey.

As the boy grew up, an important side interest developed out of his occupation as he occasionally found rare and historically valuable coins. Being a collector at heart, these were put away for use later on. He was educated at Furth, in the Jewish manner, and afterwards entered the banking house of Oppenheim in Hanover as an apprentice. He developed an acute mind for finance and this trait of making money never left him. He became acquainted with the Hanoverian General Von Estorff, an ancient coin collector, who soon was purchasing his coins. As the general was connected with the ruling house of Hesse, the Landgrave, who also was a coin collector, soon became a customer for rare coins as well. Meyer Amschel now was devoting more and more time to numismatics,

supplying coins and medals to the ruler of Hesse, whose treasury was overflowing with revenues sent by the British, who used his soldiers to govern the American Colonies, as well as fight the wars. Aside from the renting of these soldiers, each time one got killed, a special bounty was paid into the treasury.

He was able to purchase several collections of coins from needy aristocratic collectors, and shortly afterwards had an antique coin catalog of his own printed. He took special care in elaborately describing the listings and sent copies to the wealthy princes who were interested in numismatics.

Verzeichniß von raren Thalern

nach des Herrn von Madai vollständigen Thaler
Cabinet numeriret, wie auch einigen Geldgulden, nach
Herrn Köhlers Ducaten-Cabinet verzeichnet, und
um bangelegte Preise zu haben
bey M. A. Rothschild.

No.	Nöm. Kayserliche.	fl.	No.	fl.	
2414	von 1645	3 20	401	von 1627	1
40	von 1658	1	2825	von 1638	1
43	von 1683	3 30	2828	von 1642	1
Rußisch-Kayserl.					
55	von 1725	2 40	403	von 1642	1
Bön. Spanische.					
82	von 1622	3	407	Doppelstl. von 164	8
93	von 1689	3	409	Doppelstl. von 1679	10
99	von 1702	3 30	410	ohne Jahrzahl	1
Bön. Französische					
154	von 1610	10	413	von 1696	3
Bön. Schwedische.					
159	von 1559	1 10	2832	von 1697	1
166	von 1603	3 30	424	von 1624	3
1659	von 1632	3	425	Einfach von 1657	4
17	von 1632	1	426	von 1659	3
19	von 1633	1	2841	ohne Jahrzahl	3
25	von 1641	1	2845	von 1702	3
227	von 1645	3	Chur-Erlinische.		
232	von 1657	1	433	von 1549	3
251	von 1718	3	435	von 1558	3
Bön. Dänische.					
277	von 1626	3	437	von 1668	3
266	von 1624	2 40	438	von 1572	3
280	von 1650	3	2855	ohne Jahrzahl	4
2676	von 1666	3	Chur-Pfälzische.		
2684	von 1685	3	457	von 1662	3
297	von 1711	3	5657	von 1679	1
Böhmische.					
342	von 1620	1 30	2916	Doppelstl. von 1534	8
Bön. Preussische.					
381	von 1704	4 30	502	Doppelstl. von 1539	6
382	von 1707	3	504	von 1642	3
385	von 1714	1 30	517	von 1619	3
Chur-Wäynzische.					
2781	Doppelstl. von 1593	6 10	2958	Doppelstl. von 1661	7
2823	von 1627	7 30	541	von 1671	3
			544	von 1680	3
			550	Klippe von 1693	3

)(

In time, Meyer Amschel acquired a wife, Guttle, and as his financial status improved, a larger house was purchased on the main street of the ghetto. His marriage was blessed with a large family of sons and daughters. His sons at an early age had inherited this characteristic trait of making money. They all followed in his footsteps and eventually made far greater names for themselves than he would ever dream of.

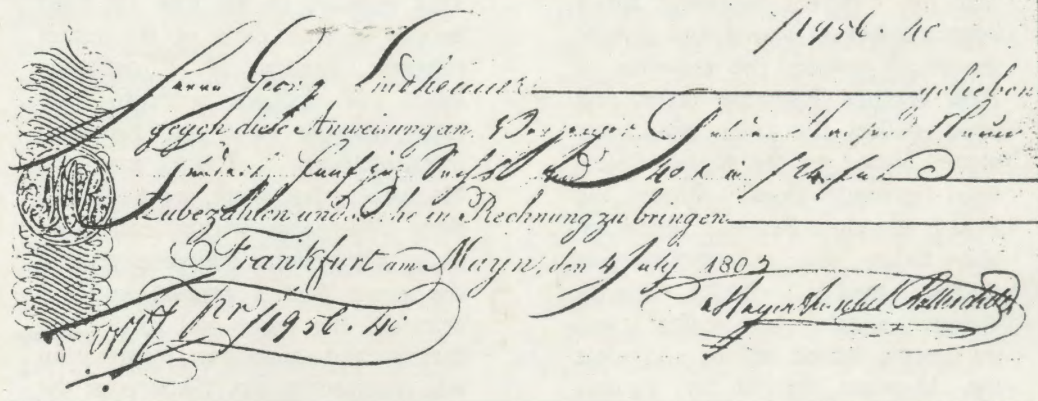
William of Hanau succeeded to the thrones of several of the German states, including Hesse-Cassel and as a result came into untold wealth. Meyer Amschel, having befriended William through numismatics, was soon offering his services with bills of exchange and other credit negotiations. His dealings with the court at Cassel soon became very active, and as Meyer Amschel carried through the matters entrusted to him with such expertise he was soon appointed Crown Agent. The profits which he derived from these transactions grew and multiplied into considerable wealth. By this time his sons were grown, like the five fingers of his hand, he reached out across Europe, each in his own banking establishment.

During the rage of Napoleon, his friend William of Hess gave Meyer Amschel his fortune to protect and hold. This huge sum was invested in England, by his son Nathan Meyer and when the principle was finally returned, the sum had multiplied many times and became the foundation for the House of Rothschild.

Jews during this period used only first names. You were Jacob, the son of Mendel, or your first name,

the son of your fathers first name. After Meyer Amschel had begun to prosper, the family moved into the larger house which had a red shield on the doorpost. From this red shield, translated from the German

came Rothschild. But who knows if the ROTHSCCHILD name would mean anything today, if not for Meyer Amschels love of coins, and the opportunities gained through numismatics.



One of the Much Coveted Drafts of Meyer Amschel Rothschild
 In the possession of the Frankfort Library



Ancestral Home of the Rothschild Family
 at Frankfort-on-the-Main

Update on Palestine Coins and Paper Money

*by Jack H. Fisher, N.L.G.
(All rights reserved)*

The name PALESTINE is a word that has different meanings for a large number of varied and diverse groups of people. The collector of 20th century Palestine coins and paper collect the coins and paper money issued by the British Palestine Currency Board during the British Mandate Period. There are also those who collect Palestine tokens, medals, checks, money orders, stock certificates and documents issued before and after the Mandate Period by various private and public sources.

My very first exposure to Palestine coins was around 1928 when I was very young. My father, Herman Fisher, gave me two 1 Mil coins, and several years later he gave me one 1927 50 Mills coin and one 1 Pound 1927 note. These were added by me to childhood accumulation of United States and world wide coins, paper money and stamps. These were the only Palestine items owned by me until about 1960 when I became interested in the Palestine Currency Board in addition to my interests in United States and Canada coins and paper money. I was intrigued and drawn by many varied reasons to collect, pursue, probe and research the coins and paper money of Palestine, the Palestine Currency Board and the history of Palestine.

The realization after pursuing preliminary research in 1960 was that I really did not know very much about Palestine, and that much of what I thought that I did know

was either wrong or partially wrong. This appears to be true of most people in that each of the major religious groups of Christianity, Islam and Judaism seem to have total different views and historical interpretations. There was also discovered that there are wide and deep differences within each religious group about Palestine, so that the more that I probed and researched the more and more conflicting and confusing information was received by me. Experts at the Universities contacted by me seemed to have varied conclusions and "facts" that differed from each other, and it was my experience that it was difficult to obtain objective and unbiased information pertaining to Palestine.

The information that I regard as objective and unbiased is the origin of the name Palestine. The information obtained is that Palestine is from the Greek Palaistina, which is reported to have come from the Hebrew Pleshet as the reference to the Land of the Philistines. This purported to describe land northeast of Egypt and along the coast. Roman historians used the name Syria Palaestina in about 200 B.C. as an official name for a portion of the south of the Province of Syria. The name Palestine was revived as an official name for a portion of the land given under The Mandate to the British to administer after the end of World War I.

The actual area or frontiers have been different at various times in

history. The actual boundaries at any given time depended on who had physical control of the general area.

It is reported by historians and archaeologists that this general area was settled from prehistoric time up to the present time on a continuous basis. This general area of land was under the control of almost every power throughout the history of the Near East. It was occupied in biblical accounts by the Kingdoms of Israel and Judah, and it is claimed that King Solomon and King David ruled over a large area that included much more than modern Jordan and Israel. The area was also ruled at various times by Babylonia, Egypt, Persia, Assyria, Alexander the Great, Seleucides, Ptolemies, Romans, Byzantines, Umayyads, Abbasids, Mamluks, the Ottoman Turkish Empire and others. Great Britain was granted a Mandate by the League of Nations to administer the area, which Mandate has been reported to incorporate the Balfour Declaration of 1917 that set forth the British policy favoring the establishment of a national home land for Jews in Palestine. It is also claimed that the majority and principal powers involved in the League of Nations approved the basics of the Balfour Declaration.

The British tried to administer the Palestine Mandate to satisfy all dominant groups, but the way that the British administered the area did not satisfy most of the Arabs and Jews in Palestine. The administration problems encountered by the British intensified after the end of World War II.

The Palestine Currency Board established under the British Mandate did provide a strong, reliable

and adequate currency system for the use of all of the inhabitants of the Palestine Mandate area. The British High Commissioner of Palestine followed the proposals of the study Committee to have a Palestine Currency system based on the pound sterling with sterling securities to be held in London to secure all currency placed in circulation. The decision for the currency system was made in London by the Secretary of State for the Colonies that the unit be the Palestine pound to be equal in value to the British pound sterling. The Palestine pound was then to be divided into 1,000 Palestine Mils with the coins to be in denominations of 1 mil, 2 mils, 5 mils, 10 mils, 20 mils, 50 mils and 100 mils. The paper money was to be issued in denominations of 500 mils, 1 pound, 5 pounds, 10 pounds, 50 pounds and 100 pounds.

The coins and paper money were determined to be in three languages, which were English, Hebrew and Arabic. Vignettes of local sites were determined to be used on the paper money. The 500 Mils vignette on the front of the note is the Tomb of Rachel, and the vignette on the back of the note is King David's Tower and Citadel in Jerusalem. The vignette on the front of the One Pound note is the Dome of the Rock also known as the Omar Mosque in Jerusalem, and the vignette on the back is of King David's Tower and Citadel in Jerusalem. The Five Pounds note vignette on the front is the Crusaders Tower at Ramleh, and the back is the same as the One Pound note. The 10 Pounds, 50 Pounds and 100 Pounds notes all have the vignette

of the Crusaders Tower at Ramleh on the front of the notes, and all have the vignette of King David's Tower and Citadel in Jerusalem on the backs of the notes. The coins and paper money were designed to acknowledge and recognize all major languages, religions and traditions in the area. These are additional reasons why these Palestine Currency Board coins and paper money have such intense collector interest from so many individuals of very diverse backgrounds, languages, religions, traditions and history. Individuals who are literally mortal enemies with nothing in common except the destruction of the other can find that they do have a common interest in the coins and paper money of the Palestine Currency Board.

The termination of World War II brought about difficult circumstances for the British in their administration of the Palestine area. Jewish refugees from the holocaust were pressing to enter Palestine, and the British attempted to enforce immigration restrictions. The United Nations General Assembly took charge of the Palestine problems. The United Nations General Assembly recommended on November 29, 1947 that the territory be divided into separate Arab and Jewish states. The State of Israel was proclaimed on May 14, 1948, and the British relinquished control. The Arab states did not recognize the Israel state, and there was immediate armed conflict. The history since 1948 has been of constant conflict with various wars and continued hostilities, and as of January 1989 that there is still no resolution of the claims of the

various Arab states and the Israel state to bring peace to the region.

The land is called the Holy Land by many, and it is sacred to Christianity, Islam and Judaism. The Jews call Palestine Erez Yisra'el (Land of Israel), and make claim that the land was promised to them by God for the Jewish national home land and sacred religious area. The area is sacred to Christianity as the places of the birth, life, teaching and ministry of Jesus and the Apostles with many sites being holy and honored. There are many Islamic holy sites in the area connected with the Prophet Muhammad. The continued conflicts are as a result of complex and diverse reasons with the Jews claiming the land as the "promised land" from God and the United Nations, and the Arabs claim the land as home land as a result of occupation since the Muslim conquering of the land hundreds of years ago. The land has had many rulers as was set forth earlier in this article.

This is to provide the collector of the coins and paper money of the Palestine Currency Board a short sketch of the historical background and problems to better understand the origin and history of such coins and paper money with the name of Palestine. Many collectors do not know that such coins and paper money are British issues for use in the PALESTINE MANDATE area in that there never was a country with the name of Palestine that had it's own government, coins, paper money, stamps et al. Another area of confusion for many paper money collectors is between the Palestine Currency Board and the Anglo Palestine Bank. The Anglo Palestine

Bank paper money was the first paper money of the State of Israel, and the Anglo Palestine Bank was a Jewish institution.

Palestine Currency Board coins can provide interesting collecting pursuits for collectors of varied interest and financial means. The collector of substantial financial means will find the pursuit of a complete set of the coins in gem or choice uncirculated condition in both regular issue and proof as a time consuming challenge. The collector of limited financial means can collect all of the coins in circulated regular issue priced quite reasonably. This is particularly true of the lower denomination coins. One example of the wide price difference between Fine condition and Uncirculated is that the 1945 Two mils key coin is usually available at about \$2.00 and in Uncirculated at about \$100.00. Many of the common date low denomination coins are available in Very Good and Fine conditions in the range of 50¢, and common date type coins of the higher denominations can be acquired in circulated condition for a few Dollars.

The majority of the collectors of Palestine Currency Board coins and paper money for many years were collectors of British Colonial, Middle East, Holy Land and Judaica. There appeared to be few Arab collectors. This has been changing in that with the Palestinian Arab Nationalism movement that there are now more and more Arab collectors who see the Palestine coins and paper money as being part of the growing feeling of Palestinian identity.

The collecting of a complete set of regular issue Palestine Currency

Board coins would require the collector to acquire the following:

1 Mil — 1927, 1935, 1937, 1939, 1940, 1941, 1942, 1943, 1944 and 1946 (1947 coins were reported melted and only 5 are presently known)

2 Mils — 1927, 1941, 1942, 1945 and 1946 (1947 coins were reported melted)

5 Mils — 1927, 1934, 1935, 1939, 1941 and 1946 (1947 coins were reported melted)

10 Mils — COPPER NICKEL
1927, 1933, 1934, 1935, 1937, 1939, 1940, 1941, 1942 and 1946 (1947 coins were reported melted)
BRONZE
1942 and 1943

20 Mils — COPPER NICKEL
1927, 1933, 1934, 1935, 1940 and 1941
BRONZE
1942 and 1944

50 Mils — 1927, 1931, 1933, 1934, 1935, 1939, 1940 and 1942

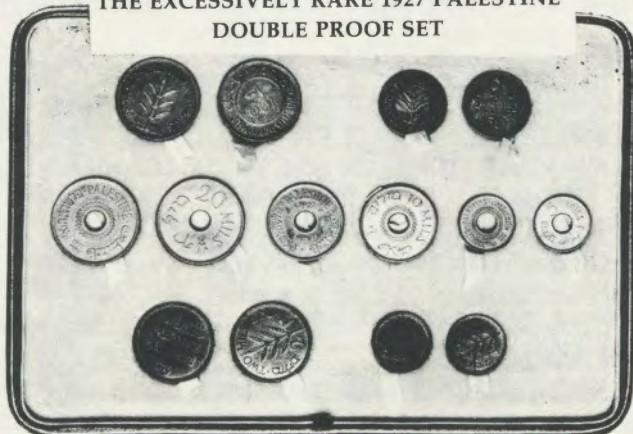
100 Mils — 1927, 1931, 1933, 1934, 1935, 1939, 1940 and 1942

There were proof coins issued for many dates of most denominations. The 1986 "Standard Catalog of World Coins" list these Palestine Currency Board coins under Israel.

The paper money issued by the Palestine Currency Board that is pursued by collectors consist of denominations of 500 Mils, 1 Pound, 5 Pounds, 10 Pounds, 50 Pounds and 100 Pounds. The dates of issue for each denomination are set forth as



THE EXCESSIVELY RARE 1927 PALESTINE
DOUBLE PROOF SET



follows:

500 Mills — September 1, 1927,
September 30, 1929, April 20, 1939
and August 15, 1945

1 Pound — September 1, 1927,
September 30, 1929, April 20, 1939
and January 1, 1944

5 Pounds — September 1, 1927,
September 30, 1929, April 20, 1939
and January 1, 1944

10 Pounds — September 1, 1927,
September 30, 1929, September 7,
1939 and January 1, 1944

50 Pounds — September 1, 1927,
September 30, 1929 and September
7, 1939

100 Pounds — September 1, 1927,
September 30, 1929 and September
10, 1942

The 1 Pound note in average circulated is the most available with dates of 1929, 1939 and 1944, but the 1927 1 Pound notes are relatively scarce and expensive. The lowest denomination of 500 Mills is not as readily available as the 1 Pound note, and are usually quite well circulated when located with dates of 1929, 1939 and 1945. The 1927 500 Mills note is scarce with high prices. The 5 Pounds notes are more difficult to locate, and when located are usually low grade with dates of 1929, 1939 and 1944 with prices based on the condition of the notes. The 1927 5 Pounds note is quite scarce, and the last reported information concerning the sale of two different notes in the reported condition of Fine set forth sales of

\$2,500.00 and \$3,000.00.

The 10 Pounds notes are also difficult to locate, and when located are usually with dates of 1929, 1939 and 1944 in circulated condition. The lower grade notes are not high priced, but higher grade notes are expensive. The 1927 10 Pound note is rare. There was a detailed article published in April 29, 1987 issue of Coin World with detailed information pertaining to the 10 Pounds notes. There is new data from official sources in London, which now sets forth that there are 2,999 10 Pounds notes that have not been redeemed. These notes may not exist in this amount in that many may have been lost or destroyed over the years.

The 1927 10 Pounds are rare, and I reported in the 1987 Coin World article that there were only four such notes known to me at that time. These notes consisted of serial numbers AO1O973, AO11386 and Ao25787 plus my own note with serial number AOO55116. I requested that any other 1927 notes be reported to me, and I was pleased to receive a letter from Jonah R. Shapiro who reported that serial number AO26583 was in his possession. Then I received a letter from Israel with the statement that the writer has a friend with 1927 10 Pound note with serial number AO23675. There was a photocopy provided with this letter from Israel to verify the condition as being above average circulated with "a rough top border", and the writer advised that this note is available purchase at the price of \$4,000.00 in U.S. funds. This now verifies that six such 1927 pounds notes are known to me plus a claim that

another such note exists in Israel.

The 50 Pounds Palestine Currency Board with issue dates of 1927, 1929 and 1939 the rarest notes of the Palestine Currency Board with the exception of the 100 Pounds notes. The last information that was available from official sources in Great Britain was that there are only 82 50 Pounds notes outstanding and not redeemed. I have actually seen or been advised of less than 20 of the 50 Pounds notes over a period of more than 25 years research, and since I did not record the serial numbers on the notes seen by me in the earlier research years that it is possible that some of the notes confirmed in recent years were seen by me more than once by different owners or dealers having such notes. My efforts in recent years to document all existing 50 Pounds notes by actual serial numbers has been fewer than 12 notes in all dates although some alleged owners of such notes have indicated that they have such notes and prefer not to have them listed. The last 50 Pounds notes reported to have been sold were sold for \$5,500.00 and \$9,000.00 according to parties claim first hand knowledge, and these 50 Pounds notes were not the extremely rare 1927 Pounds notes.

It was my thought for many years that my almost uncirculated 1927 50 Pounds note serial number AOOO774 was unique, and the writer from Israel reported and verified that has one 1927 50 Pounds note with serial number AOOOO65. He provided a photocopy of the front and back of the note to verify the note plus to show that it has some evidence of circulation with

some pen writing on the front and back. He is offering this note for \$16,000.00 in United States funds.

It is still a mystery to me why so few 50 Pounds notes have surfaced out of the 82 notes that have not been redeemed. I would appreciate the cooperation of all individuals knowledge of any 50 Pounds notes to contact me with the information.

The 100 Pounds notes with dates of 1927, 1929 and 1942 have only six notes that outstanding and not redeemed. There are four regular issue 100 Pounds notes known to which are two dated 1927 and two dated 1929. These are listed as follows:

1927 — serial number AOOO719
(Reported sold at auction in 1978 at \$17,300.00)

1927 — serial number AOOO935

1929 — serial number 001088

1929 — serial number AOO1020

(This note was located by me in France after searching for 12 years. It was the first 100 Pounds to be discovered. The other three surfaced later.)

The last information learned by me of any sale of any 100 Pounds note within the past few years was a private sale that was concluded in the period of 1984-1985 in which one of the participants to the sale was quoted as saying the sale price was \$28,000.00. I do not know of any other sale since that time, but sales of such notes are usually private so that it is possible that some 100 Pound notes have been sold without my having the details. Palestine Currency Board notes of all denominations in top grades are difficult to locate and acquire. Such

notes also command high prices when they do become available.

Collecting Palestine Currency Board coins and paper money have much to offer every collector in that they and the area where they were used are both complex and deep in history, conflict and religion. The Palestine area has been

and continues to be one of the most interesting, intriguing, fascinating, frustrating and volatile parts of the world with constant ripple effects on the rest of the world. Correspondence and contact in connection with this article should be directed to Jack H. Fisher 3123 Bronson Boulevard, Kalamazoo, Michigan 49008.



Jew David's Bank

by Edward Schuman

One of the rarest and most unusual of all numismatic Judaic items is the advertisement skit note of Jew David's Bank. This note was unknown to the late Dr. John A. Muscalus, and not included in his monograph of paper money pertaining to druggists, medicines and medical practitioners.

The medicine man and his elixirs was a familiar sight during the middle and late 1800's. Enterprising "chemists" created wonder medicines which usually were a mixture of roots, herbs and alcohol and proclaimed it would cure any disease or ailment known to afflict man or beast. Traveling medicine shows were spectacles to be seen, and often entire audiences were memorized into purchasing bottles of mysterious potions guaranteed to cure all ailments.

To advertise these wonders, several entrepreneurs used circulars printed to resemble banknotes. There were many different wildcat banknotes, issued by private banks all over the country then in circulation. This insured that these advertisement notes would be scrutinized and perhaps saved. These advertisement notes also could be distributed amongst captive audiences, like passengers on a railroad train, or a river steamship, where the conductor, or captain had a side business of peddling these products. In some cases the bill also could be used as an advertisement premium and

would be worth 25 or 50 cents toward the purchase of the product as well.

The Jew David's Banknote was printed by W.J. Ormsby of New York. Ormsby is known to have been a printer of banknotes to the trade, amongst other items. The engravings on the vignettes are of the most unusually fine quality, and at first glance the note resembled one of the 50 cent banknotes that actually circulated as currency. Similar to all bank notes, there is a place for the cashier and president of the bank to sign their names. The cashier's signature is A. Pain Killer, the president Jew David.

The note contains two main vignettes. The circular one at the left portraits a lady lying in bed, with night clothes and a bonnet. There is a gentleman dressed with coat and hat at her bedside (the doctor). The clock is at five minutes to twelve, but physicians in those days made house calls all hours of the night. The signature of E. Taylor, and the legend "Manufactured only by E. Taylor, Rochester, New York." This vignette was evidently used to promote another product for it has no connection to the item advertised on the face side of the note. E. Taylor also manufactured internal pulmonic wafers to cure stomach ailments, and perhaps this remedy is what the vignette was intended for, since this item is printed on the back of the note.

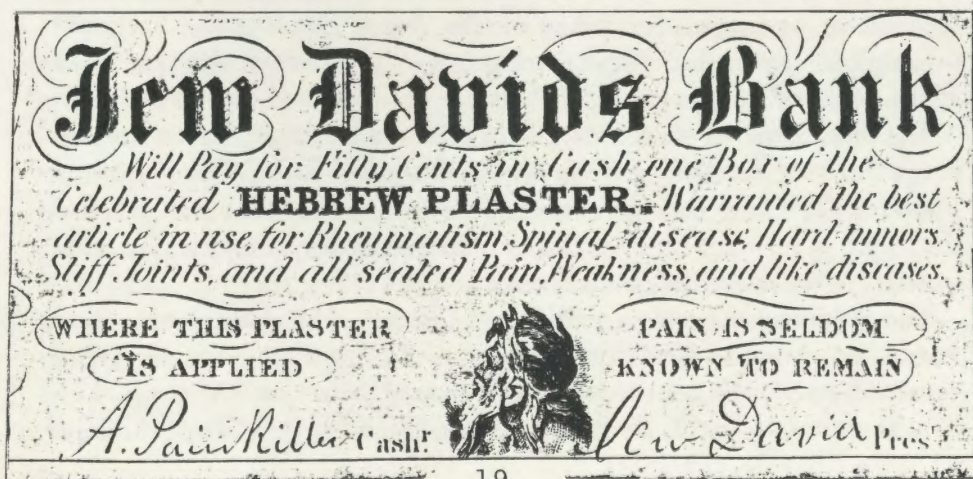
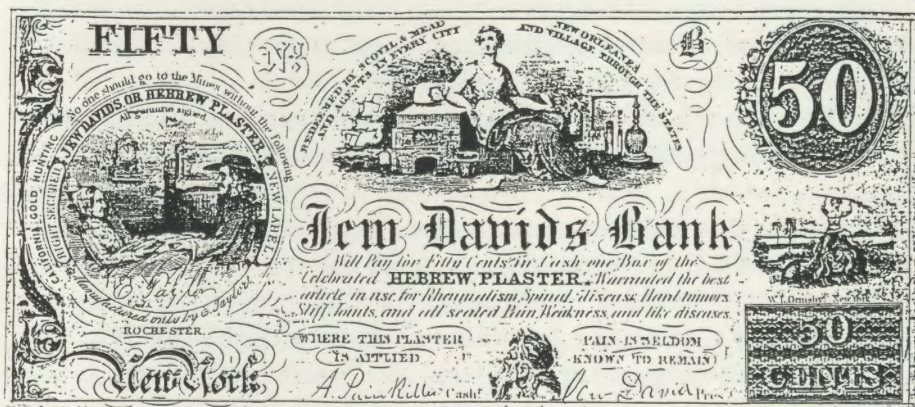
Around the vignette are the words "California Gold Hunting, No one should go to the mines without the following: JEW DAVID'S OR HEBREW PLASTER". This could possibly date the note around the early 1850's, the time of the California Gold Rush.

The center vignette now has the lady sitting up, looking fine and well. The legend "Redeemable by Scovil and Mead, New Orleans (sic) and agents in every city and village through the states."

The main text "JEW DAVID BANK will pay for Fifty Cents in Cash one Box of the Celebrated

HEBREW PLASTER. Warranted the best article in use for Rheumatism, Spinal disease, Hard tumors, Stiff joints, and all seated Pain Weakness and like diseases. WHERE THIS PLASTER IS APPLIED, PAIN IS SELDOM KNOWN TO REMAIN." The note therefore had a value of fifty cents towards the purchase of the medicine.

The illustration of the Jew Davids Banknote was provided by Dr. Uriel Paul Federbush of Rehovot Israel. A similar note was offered for sale at a recent NASCA auction sale in New York. It brought \$350.00 on a \$500.00 estimate.



THE JEWISH TSAR OF BULGARIA

BY PETER S. HORVITZ

IN THE HISTORY of European nations, just one Jew has been crowned and installed upon a monarch's throne. This ruler was Ivan Shishman, tsar of Bulgaria from 1371 until 1393. The Shishman dynasty began in 1323 when Michael Shishman was elected to the throne of Bulgaria by the *boylars* (Bulgarian barons) after the extinction of the Terter dynasty. After Michael Shishman was killed in battle against the Serbs in 1330, he was followed by a Serbian candidate for the throne.

This Serbian tsar was quickly overthrown by the Bulgarians, and Michael Shishman's nephew and heir, Ivan Alexander, was crowned. However, to understand how Ivan Shishman came to the throne, we must look at one of the great romantic stories of the Balkans, that of Tsar Ivan Alexander and Theodora. The period that Ivan Alexander ruled marked the greatest flowering of Bulgarian medieval culture. During this time the vast majority of medieval Bulgarian buildings, paintings and illuminated manuscripts that survive today were produced.

The first half of Ivan Alexander's reign saw his marriage to a Christian woman, which produced heirs to the throne, including his eldest son, Ivan Stratsimir. In 1355, however, Ivan Alexander met a beautiful Jewess named Sarah, who had been chosen to present a petition to the tsar. Completely infatuated, Ivan Alexander repudiated his Christian wife and married Sarah, who converted to Christianity and took the name Theodora. (It is important to note that Jewish law, unlike modern Israeli law, does not recognize conversion out of Judaism. By Jewish law, if you are born a Jew, you are always a Jew.) Ivan Alexander fell completely under the spell of his new wife. According to *The Jewish Encyclopedia*, Theodora was "gifted with a remarkable intelligence . . . she aided the czar in all affairs of state."

The chief affair of state during Ivan Alexander's reign was to keep in check the ever-increasing menace of the Ottoman Turks, who were constantly aggrandizing their territories in Asia Minor and the Balkans. For the length of his rule, Ivan Alexander managed to keep Turkish expansion basically away from Bulgarian territory.

The influential Theodora had Ivan Shishman, her eldest son by Ivan Alexander, named as heir to the Bulgarian throne. Ivan Stratsimir had to content himself with a small principedom around the city of Vidin, to which he was sent by his father in 1360, presumably to get him out of the way.



A copper coin of Ivan Shishman depicts a rampant lion on the obverse and his royal monogram on the reverse.

The beautiful Theodora (left) completely captivated Tsar Ivan Alexander. Shown standing between them is their eldest son, Ivan Shishman, who succeeded to the throne in 1371. Ivan Assen, another son, is depicted at the right.

With Ivan Alexander's death in 1371, Ivan Shishman came to the throne, probably at no more than 16 years of age and undoubtedly heavily under his mother's influence. He was the first and only Jewish monarch of a European nation. According to Jewish law, Ivan Shishman, as the child of a Jewish mother, was himself a Jew, though he was baptized and raised a Christian.

Unfortunately, the good luck that characterized Ivan Alexander's relations with the Turks deserted his son, whose reign was marked by an expanding Turkish threat. If this was not enough, Ivan Shishman's jurisdiction was further diminished by a revolt in the Christian-ruled Dobrudja territory. Ivan Shishman also was faced with constant problems from his independent half brother, Ivan Stratsimir.

To stave off the Turks, Ivan Shishman did all in his power, even arranging the marriage of his sister Mara to the Turkish Sultan Murad. In *Bulgaria and Her Jews*, Vicki Tamir writes: "Bulgarian authors maintain that Ivan Shishman's gesture was a supreme sacrifice made in the hope of sparing the nation bloodshed, and that indeed, as a result of the marriage, Murad refrained from attacking . . . Turnovo, Nikopol, and Vidin (in that order) fell only after Murad's death."

On June 15, 1389, at the Field of Kossovo, the Serbian army and allied forces were destroyed by Murad's army, effectively ending the independence of the state of Serbia. Now there was no buffer between the Turks and Bulgaria. Additionally, Murad was assassinated directly after the battle, and his pacifying influence was no longer felt.

The Turkish advance on Bulgaria was not long delayed. By April 1393, Ivan Shishman's capital, Turnovo, was under siege. The tsar himself managed to escape from Turnovo to Nikopol, and the capital was left under the command of Patriarch Euthymius. Turnovo fell on July 17, 1393. Although this date usually is accepted as the end of Ivan Shishman's reign as tsar of Bulgaria, he lived on to continue his fight against the Turks. By the fall of Ivan Stratsimir's principedom of Vidin in 1396, however, Ivan Shishman was certainly dead. Tsarina Theodora survived her son for some time.

During the long and terrible years of Turkish domination that followed, the last medieval tsar of Bulgaria was seen by the descendants of his subjects as a great hero. According to Tamir, he was looked upon as "a knight in shining armor, a national hero who staunchly resisted foreign hegemony." A whole cycle of epic poems grew up around the gallant Ivan Shishman, his beautiful sister Mara and his courageous younger brother Ivan Assen. Tamir says that the captivating and intelligent Tsarina Theodora has "been immortalized as a near saint" in Bulgaria.

Admiration and love for Ivan Shishman, Theodora, Mara and Ivan Assen have given to Bulgarian people a sense of Jews as real people and real countrymen. This message has never been lost, and Bulgaria has had a history remarkably free of anti-Semitism.



The obverse of a crude silver polguroso of Ivan Shishman depicts the tsar dressed in royal robes and crown, a scepter in his right hand. The tsar's moustache and bulging eyes, visible on the specimen illustrated here, are not distinguishable on most examples. The Virgin Mary holding the infant Jesus is illustrated on the reverse.



Tsar Ivan Alexander is featured, together with another figure, on the obverse of a silver grosi

The culmination of centuries of tolerance was the salvation of Bulgarian Jewry during the Second World War. Although it was a willing ally of Nazi Germany, the whole Bulgarian nation, from villagers to Tsar Boris III himself, cooperated to resist deportation of its Jewish people to concentration camps. (These were the Jews who lived in Bulgaria proper. The Macedonian and Thracian Jews, who resided in areas awarded by Germany to Bulgaria but which remained under German control, were decimated.)

German pressures did have some effect. In August 1941 Jews were ordered to wear star-shaped emblems. In October 1942 the Bulgarian government refused to produce more stars, so the edict became meaningless. More German pressure was applied, and Jews were forced into labor camps and the wearing of stars was reinstated. But, when it came to deportation, Bulgaria stood firm. The Bulgarian people repaid the debt they had contracted in 1393.

Not surprisingly, Bulgaria honored Ivan Shishman and his ancestors on its coinage. Early silver Bulgarian coins, struck before the reign of Ivan Alexander, are quite rare because Ivan Alexander exercised a policy of calling in earlier silver coinage and re-minting it with his own effigy. Shown on the obverse of silver grosi issued during the first half of Ivan Alexander's reign (1331-55) are full-length depictions of the tsar and another figure, holding scepters and wearing royal robes and crowns, separated by a large standing cross. The reverse shows a facing figure of Jesus Christ seated upon a throne, his hands raised in benediction. Some smaller specimens sometimes are listed as half grosi. These issues of Tsar Ivan Alexander are the most common of medieval Bulgarian coins.

After 1355, Ivan Alexander issued a copper coin depicting on the obverse full-length figures of himself and Theodora, with a large standing cross between them. The royal monogram was used for the reverse. By comparing this coin to the portraits of the tsar and his family in *Gospels of Tsar Ivan Alexander*, it appears that Theodora is the figure on the right wearing a garment with unbelted waist.

The most common coin of Ivan Shishman is a polgurosi. This small silver piece carries on its obverse a three-quarter-length, facing figure of Ivan Shishman dressed in royal robes and crown, holding a scepter in his right hand. Also found on the obverse are three Cyrillic letters, representing the Tsar's name. The reverse features a seated Virgin Mary holding the infant Jesus.

These coins are very crude and usually double struck. Some specimens exhibit a "flipover double strike," showing features of the obverse on the reverse and vice versa. Ivan Shishman also issued a copper coin depicting

a rampant lion (still the symbol of Bulgaria) on the obverse, and his royal monogram on the reverse. A second copper coin of Ivan Shishman shows a monogram on both obverse and reverse, while a third copper piece depicts a double-headed eagle with wings outspread on the obverse, and a cross, terminating at the bottom in acanthus leaves, on the reverse. •

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THE NUMISMATIST

Natan Sharansky was spotted with his shopping bags on a Jerusalem sidewalk.



Soviet Jewish Human Rights Activists Awarded United States Congressional Gold Medals

*by Jack H. Fisher, N.L.G.
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Anatoly Borisovich Shcharansky (Hebrew name Natan) was born January 20, 1948 at Donetsk, Ukraine S.S.R. His father was a Communist Party member who worked on the Communist Party newspaper. Anatoly was himself a Komsomol member during his youth. He studied mathematics and computer programming at the Moscow Physical Technological Institute (1965-1972). He then worked in Moscow as a computer specialist for the Institute of Oil and Gas.

It was in 1973 that to be able to better exercise his Jewish faith and human freedoms that he applied for permission to emigrate to Israel. The authorities not only refused his request, but he was thereafter questioned and detained over and over again by the KGB. Then he was discharged from his job in 1975.

He became the spokesman for "dissidents" and "refuseniks" in contacts with correspondents from the western countries in that he had an excellent command of the English language. It was on March 15, 1977 that he was arrested by the KGB, and he was charged with "treason" and "espionage". He was tried "in camera" and was sentenced to thirteen years in prison at hard labor. It is reported that he was subjected to every type of physical and mental pressure and abuse to attempt to have him change his stated positions on human rights and freedoms. He was never broken either physically or mentally by this

harsh and abusive treatment even after many years. He still retained and maintained his "human rights and freedoms principles and goals". Many human rights groups and individuals all over the world attempted to achieve his release from prison and the country. The United States government maintained steady pressure on the Soviet government in attempts to obtain freedom for Shcharansky.

The United States government eventually obtained his release in a prisoner exchange between the West and the Soviet government on February 11, 1986. He had been imprisoned at hard labor under extremely difficult living conditions from 1977 to 1986.

He settled in Israel after his release. It was several months later that his mother, brother, and his brother's family were allowed to leave the U.S.S.R. to emigrate to Israel to join Shcharansky.

His wife, Natalya Stiglitz, had also applied for a visa to permit her to emigrate to Israel. She was permitted to emigrate a day after she married Shcharansky in 1974. She changed her name to the Hebrew name of Avital, and she championed his cause for release from prison all over the world as well as from her home in Israel. She also championed the cause of human rights and freedom for those who did not have such rights any place in the world. There was a biography of Shcharansky written by Martin Gilbert titled:

SHCHARANSKY: HERO OF OUR TIME (1986).

President Reagan presented two Congressional Gold Medals to Natan Shcharansky who accepted them in on behalf of his wife, Avital, and himself, at a White House ceremony on January 11, 1989. The Act of Congress is Public Law 99-298 that sets forth that the medals are in recognition of Natan and Avital Shcharansky's "supreme dedication and total commitment to the cause of individual human rights and freedom".

The obverse of the medal features the portraits of Natan and Avital Shcharansky. Their names are inscribed around the border. It is noted that below the portraits are the words, "Act of Congress May 13, 1986".

The reverse of the medal depicts the Wailing Wall in Jerusalem where people assemble for prayer and lamentation. The phrase, "Let My People Go", in Hebrew, Russian, and English appears beside the representation of the Wailing Wall on the medal. There is inscribed around the border the words, "Freedom of Thought, Conscience, Religion...Helsinki Final Act." This medal recognizes that Mr. Shcharansky was a prominent founding member of the Moscow Helsinki Monitoring Group.

The obverse design of the medal was designed and executed by Mr. James Licaretz, Sculptor/Engraver, United States Mint. The reverse themes of the medal were suggested by the Shcharansky family and friends, which were incorporated in the reverse design of the medal designed and executed by Mr. James Licaretz.

Director of the Mint Donna Pope

announced that bronze duplicate medals of the Congressional Gold Medals honoring Natan (Anatoly) and Avital Shcharansky are now available from the United States Mint. The bronze duplicate medal is available in a three inch size, number 691 on the Mint Medals List, selling for \$20.00. This medal is also available in a one and one half inch bronze size, number 692 on the Mint Medals List, at a cost of \$2.00. Both of these bronze medals are available at the following Mint Sales Counters:

United States Mint
5th and Arch Streets
Philadelphia, PA 19106
215-597-7969

United States Mint
320 West Colfax Avenue
Denver, CO 80204
303-844-3331

San Francisco Old Mint
88 Fifth Street
San Francisco, CA 94103
415-974-0788

These medals can also be ordered by mail with the cost of the three inch medal being \$21.00 and the one half inch medal being \$2.25. Mail orders with a check or money order payable to the United States Mint should be directed to:

United States Mint
Order Processing Branch
10001 Aerospace Drive
Lanham, MD 20706

It is to be noted that if ordering from another country, remittance should be made by either an inter-

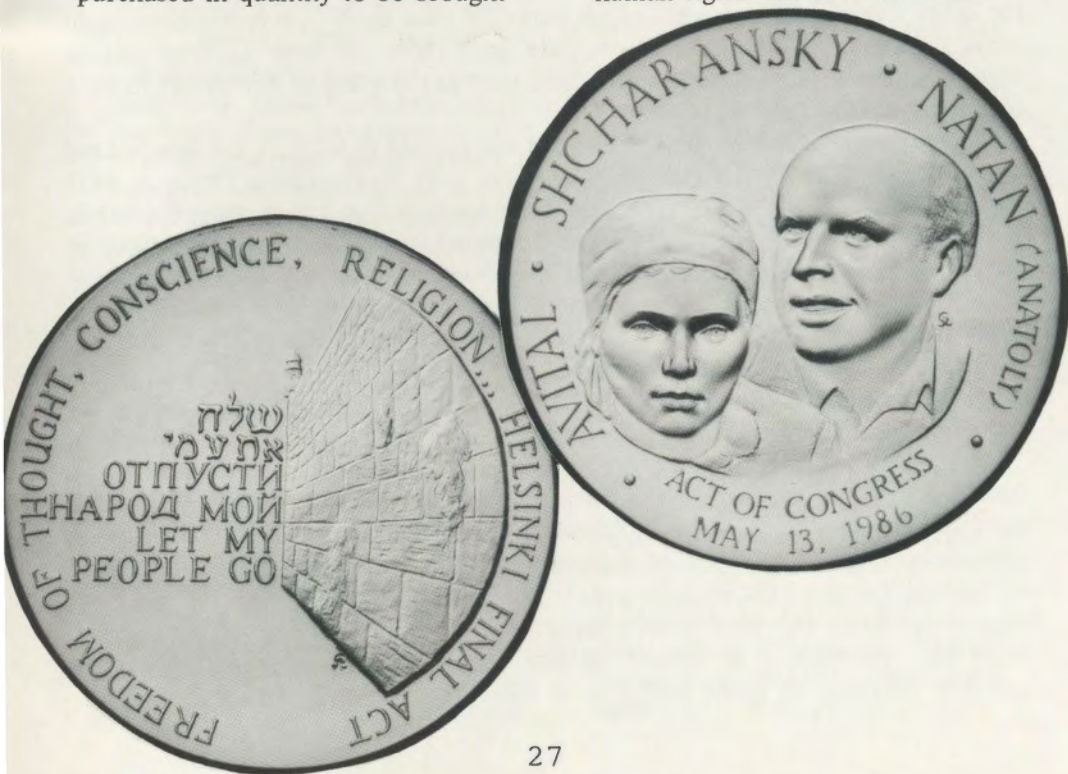
national money order or a check drawn on a United States Bank payable in United States currency to the United States Mint. Additionally, the Visitors Center at the Bureau of Engraving and Printing will offer both of the bronze duplicate Natan (Anatoly) and Avital Shcharansky medals at the prices listed above. This center is located at:

Visitors Center
Bureau of Engraving & Printing
15th and C Streets, S.W.
Washington, D.C. 20228
202-447-0831

The Bureau of Engraving and Printing Visitors Center does not accept mail orders. All such purchases must be made in person at the Visitors Center.

It is my suggestion that the \$2.00 bronze Shcharansky medals be purchased in quantity to be brought

and sent as gifts all over the United States and the world to those who already have their human rights and freedoms as a reminder that these rights can be lost and must be protected. These medals should also be given to those individuals in the United States and the world who do not have their human rights and freedoms as a symbol of hope that human rights and freedoms are possible as evidenced by the lives and accomplishments of Natan (Anatoly) Shcharansky and Avital Shcharansky. The Shcharansky story should be made known all over the United States and the world as well as the fact that these individuals of the Jewish faith who are not citizens of the United States are recognized by the Congress of the United States and the President of the United States for their fights and championing the cause of "human rights" all over the world.



The ALPH BETH Page

Dedicated to the Beginner

by Edward Janis

Q. My financial advisor, as part of a diversification program, recommended that I should be holding gold coins as 12 to 15% of my assets. Would you recommend that I purchase Israel gold coins? I have Israel Bonds and I like them.

Harry S., Spring Valley, N.Y.

A. No. No. No. I guarantee that your financial expert was talking about bullion gold coins and not numismatic gold coins. A lot of countries realized that they could make seignorage (cost of the bullion and the minting and marketing plus a profit) by selling bullion coins to the public who believe that gold and silver and now even platinum are a good hedge against inflation. Most of these issues are 1 troy oz. of pure gold plus a small amount of alloy to harden the soft gold. Canada has its Maple Leaf, China its Panda and South Africa its Krugerrand. Our own country has its American gold Eagle containing 1 oz. fine gold and marked with a valuation of 50 dollars (!!); a gold half-ounce marked \$25; a gold quarter-ounce marked \$10; a gold tenth-ounce \$5. Please note that the values of two quarter ounce gold pieces have a stated total value of \$20 but a single half ounce of the same amount of pure gold is a \$25 coin. It therefore becomes obvious that the dollar amount placed on this series of coins was needed to make these coins legal tender. What now becomes acceptable is that the United States Government is stating that these coins contain 1 ounce of pure gold and any of the other three fractional parts of an ounce of pure gold. There are other gold coins slightly larger than the 1 oz. pure gold (Mex. 50 peso 1.2 troy oz.) or slightly smaller (Austrian 100 crown .9802 troy oz.) but this is not meant to be a corpus on bullion gold or silver.

On a recent day when New York gold was trading at \$405.50, the Maple Leaf was selling at \$427.25, the American Eagle at \$427.50, the China Panda at \$433 and the Krugerrand at \$411. One New York banking firm was pushing the Panda as a scarcer item than the others. The South African Krugerrand, the leader of bullion coins in the late seventies and early eighties, has lost its status because of sanctions, public opinion and general backlash against the policies of the government. Note that these coins sold for \$4.25 less than the previous day because the trading price of the gold fell \$4.10. Again note that the price of the two principal gold bullion coins the Eagle and the Maple Leaf were selling for approximately 5% over their gold content.

With this background, let's get back to your interest in Israel's gold coins. Israel's gold coins are numismatic coins not bullion coins. If your interest is the purchase of gold coins as an inflation hedge, you are looking to purchase a universally accepted gold coin of a given weight (and the average investor likes 1 cz. and its fractions) all in pure gold. The bullion dealer or investor does not want to ascertain the pure gold content of a coin of .9166 fine of a weight of 26.68 gm. As bullion, its difficult to buy or sell. And most important, where can you purchase an Israel gold coin at 5% above bullion?

HUNGARY OPENS DOOR TO WORLD JEWRY

BY GABE LEVENSON
Tribune Travel Correspondent

BUDAPEST, Hungary — When Israel's prime minister, Yitzhak Shamir, met recently with Hungary's chief of state, Karoly Grosz, the occasion marked the first time an Israeli head of government has been invited to a Communist nation since the countries of the Eastern Bloc broke off diplomatic relations after the Six-Day War of June, 1967.

The event was a special one, indeed, but relations between Israel and Hungary have been on the mend since long before Shamir's visit. As Avi Pazner, the prime minister's press secretary, remarked after a four-hour meeting between Shamir and Grosz, "Our feeling is that the time for full normalization of relations is getting nearer and nearer."

Concomitants of this diplomatic thaw have been the markedly friendly attitude of the Hungarian government toward its 80,000 Jewish citizens and the growing confidence of the Jewish community that it has a future in Hungary. The dark years of Hungarian collaboration with Hitler still haunt survivors of the Holocaust, which saw the murder of 305,000 Hungarian Jews. People I met in Budapest 10 years ago were reluctant to talk openly about their situation. The community, such as it was then, was kept alive through the dedication of a relatively small number of the observant; most Jews kept a low profile and welcomed opportunities for assimilation.

Today's travelers to Budapest — where the vast bulk of Hungarian Jewry lives — will receive a cordial welcome. Members of the community are now delighted to greet visitors from abroad and to show them the many institutions in which they take appropriate pride. They include a kosher restaurant, the only rabbinical seminary in Eastern Europe, a hospital and the Anne Frank High School.

There are 30 functioning synagogues in the city. The Conservative synagogue at 4 Dohany St. is the second largest in the world (after Temple Emanu-El in New York City).

On its grounds are the graves of many Hungarian Jewish victims of the Nazis, and on its walls are plaques commemorating Theodor Herzl and Hannah Senesh. Herzl, the father of modern Zionism, was born in a house immediately adjoining the synagogue. Senesh, also a native of Hungary, was one of the parachutists who made landings in occupied Hungary during the war and who was captured and executed.

Housed in the synagogue is a Jewish Museum. Its curator, Dr. Ilona Benoschofsky, is herself a Holocaust survivor.

She has created a splendid exhibit on the often-tragic thousand-year Jewish history in Hungary. It includes a grim photographic display of the terrible years of German Nazi-Hungarian Fascist collaboration.

THE RABBI ON HUNGARIAN POSTAL NOTE OF 1919

Reference Collection Dr. Alan York



One of the post-World War I's most unusual anti-Semitic expressions was a hand-inked creation which has been found in almost a dozen variations. All depict a bearded Jew inked over the heroic statue-like figure on the Hungarian 5 korona postal note, Budapest, May 15, 1919 (right).

This item, catalogued by Mihály Kupa in *Magyar Ország Papír Penzei* (Hungarian Paper Money), published in Budapest in 1964, is Pick: Hungary #34, and Kupa #494 ("rabbi with umbrella"). The postal note, 130 x 82mm, is a blue-on-green design; the inked overprint is black with brown beard and sack. It is one of a number of caricatures of professionals of the period by the unknown artist.

Belated recognition has come to Raoul Wallenberg, the Swedish diplomat who saved thousands of Budapest Jews from shipment to Auschwitz. Last year, officials of the World Jewish Congress came to Budapest to dedicate a memorial to Wallenberg — located on the exact spot from which he was abducted by officers of the Soviet Red Army in January 1945.

A government which had previously refused even to admit the existence of Wallenberg was now participating in a ceremony honoring his deeds. It was the first international meeting of Jews in Eastern Europe since World War II, but it was not the only gesture Hungary had made toward him.

Months earlier, I had been welcomed to the country as a member of the mission of the Simon Wiesenthal Center to Eastern Europe. We toured Budapest's sites of Jewish in-



terest, among them another Wallenberg memorial. It was a bronze plaque on the wall of an apartment building at the cor-

ner of Wallenberg and Sallah Imre Streets, in a middle-class district near the Danube River. Here Wallenberg had set up a network of "safe houses" in which Jews could find sanctuary, protected by the Swedish safe-conduct passports he hastily issued to them.

Memorials to Wallenberg are one aspect of Hungary's increasingly enlightened policy toward its Jewish citizens.

Another positive development has been the establishment of a center for Jewish studies at the University of Budapest — a joint effort of the Hungarian Academy of Sciences and the Memorial Foundation for Jewish Culture in New York. It is headed by Geza Komoroczy, a professor of Near East Studies, who teaches Assyrian, Arabic and cuneiform and who, this year, has been given permission to teach Hebrew as well — the first such program, he said, in all of Eastern Europe.

Komoroczy expected that on-

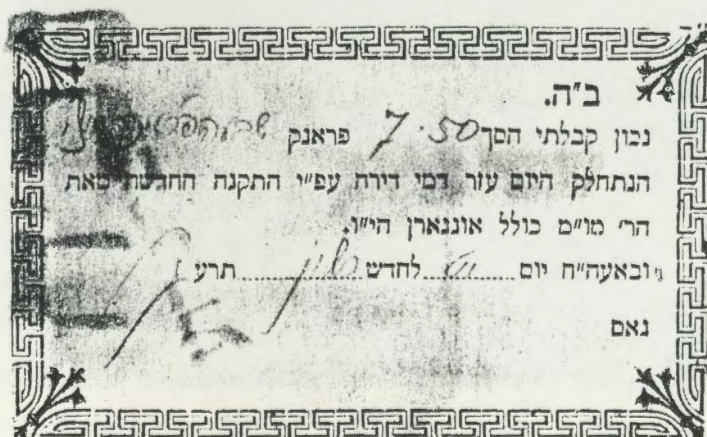
ly a handful of his graduate students in Near East studies would enroll for the new course; he was surprised to see 20 undergraduates sitting in on the first session. After the class, several came to his office: "We are Jewish; we want to learn Hebrew; can we stay in the class?" they asked.

Komoroczy, who is not Jewish but whose chin is adorned with a Chassidic beard, readily assented — and persuaded the university administration to create a Hebrew major for those interested.

Most travel agencies organize bus tours of Jewish Budapest. They offer the best means of viewing schools, synagogues and the seminary.

After the sadness of witnessing the dying Jewish communities in Poland and Czechoslovakia, I felt joy in attending religious services where there are young parents in attendance with their children, a sense of confident continuity. Like the Danube which bisects it, Budapest sparkles.

1913. Hungarian Kotel. Issued in the amount of 7 and ½ Francs for the purpose of payment of rent.



THE MENORAH IS A LASTING SYMBOL OF JEWISH HISTORY



by David A. J. Liebert

The Menorah or ceremonial lampstand appears in the earliest Jewish literature. Moses is directed in the book of Exodus to make a golden lampstand of seven branches for the wilderness tabernacle. King Solomon is said to have placed 10 such stands in the first Temple which he erected in Jerusalem. According to Rabbinic tradition, the original stand made under Moses was placed there as well, although the Bible is not clear on the subject.

These Menorot were probably carried off as booty by Nebuchadnezzar's victorious troops in 586 BC, although contemporary sources, including the Bible, are once again unclear on the subject. When Zerubbabel rebuilt the Temple in 516

BC, most scholars agree the Menorah was once again present. Whether it was restored with other Temple treasures by Cyrus, or reconstructed at the time, is a matter of debate. Suffice it to say it was considered an essential part of the ritual.

Once again in 170 BC the Menorah was carried away, this time by the Seleucid King Antiochus IV who probably destroyed it since the victorious Maccabees had to make a new one, the relighting of which is still celebrated by Jews on the festival of Hanukkah in December.

The historian Josephus (37-103 AD) records that spare examples of the Menorah were kept in the Second Temple and he should know since he was a priest. Pompey, who stormed the Temple in 63 BC, records seeing

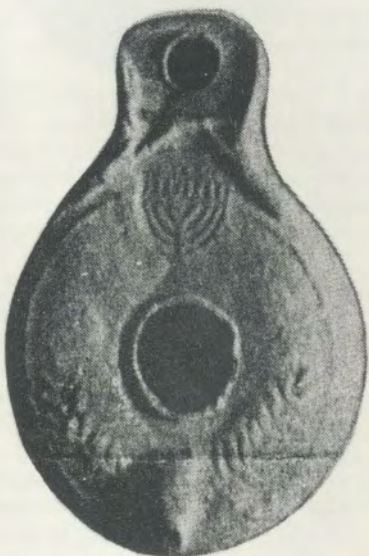


18th century pottery chest
with scenes from the arch of Titus

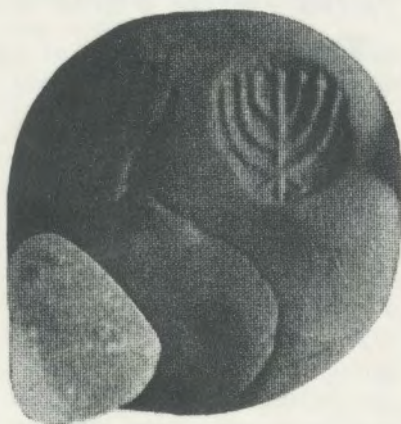
only one. Pompey left this Menorah untouched, as did Crassus who plundered the Jewish sanctuary a decade later.

Titus, on the other hand, is assumed to have carried it off to Rome as tribute a century later following the defeat of the first Jewish Revolt against Rome. A Menorah formed one of the centerpieces of his triumphal parade, as can be seen from the famous arch erected in the Forum to commemorate his death in 81 AD.

Once again it is not clear from the historical record if this was in fact the *actual* Menorah of the Second Temple, one of the most important symbols of contemporary and later Judaism. The symbol appears frequently in Jewish art from Maccabean times onward in coins, lamps, relief, mosaic pavements, paintings, and so on, and still appears today as a symbol of Judaism, notably on the official emblem of the State of Israel.



**Second Temple Period
Jewish lamp with Menorah**



**Byzantine Jewish Seal
with Menorah**

It has been plausibly speculated in recent years that this lampstand made of solid gold may in fact have been secretly hidden by the priests during the revolt and replaced with a copy, which Titus carried off in 70 AD. Josephus, for example, clearly implies that Titus was given copies by a priest named Joshua ben Therbuti in return for safe conduct. Could one of these be the one depicted on his arch? Was the Temple Menorah one of the treasures of silver and gold mentioned in the Copper Scroll found near Qumran by the Dead Sea in 1952, listing items secretly hidden by the defenders of the sanctuary? The scroll itself was translated by J. M. Alegro (see *The Treasure of the Copper Scroll*, written by him in 1960).

Unfortunately the directions in this ancient document can no longer be followed so we may never know. It is interesting, however, to speculate if the Menorah, which certainly would be one of the greatest archaeological discoveries of all time, may yet lie hidden beneath the soil of the ancient land of Israel awaiting the archaeologist's spade.

reprint courtesy THE CELATOR

The New Year of the Trees — Tu B'Shevat

BY DVORA WAYSMAN

(WZPS) Trees have always been considered a blessing in Judaism, and there are many stern instructions in the Torah concerning respect and proper treatment of them:

"When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof be wielding an axe against them; for thou mayest eat of them, but thou shalt not cut them down... Only the trees of which thou knowest that they are not trees for food, them thou mayest destroy and cut down, that thou mayest build bulwarks against the city that maketh war with thee until it fall." (*Deut. 20:19-20*). This warning was given to Israel because such practices by nomadic warriors devastated the lands they set out to conquer.

In *Isaiah LX:13* it is written, "The glory of Lebanon shall come unto thee, the cypress, the plane tree and the larch together; To beautify the place of My sanctuary, And I will make the place of My feet glorious." The first reference to

"the glory of Lebanon," is to the trees for which Lebanon was famous, which were brought to beautify the surroundings of the Temple.

Respect and reverence for trees is understandable, but a New Year for trees? In Biblical times, Jews were farming people and Israel today has numerous settlements. In ancient Palestine, the olive tree, the grape vine and the date palm were treasured.



In the center — symbol of Israel's liberation". A farmer planting a tree, a gleeful woman holding her child aloft, seven branched palm tree bearing two clusters of fruit. Around the rim, the Hebrew inscription "A decade of Israel's Liberation 5718 (1948) and in Latin "Israel Liberation".



An ancient olive tree symbolizing the Jewish people in their homeland and the inscription: "To give thee this land to inherit" (*Genesis 15:7*) in Hebrew and English.

Just as we believe that on the first day of the seventh month each human being is judged and his fate for the coming year is inscribed in the Book of Life, so also do we believe that trees are similarly judged on Tu B'Shevat — the fifteenth day of the Hebrew month of Shevat — the first day of spring in Israel.

The New Year of the Trees used to fulfill a great function in the agricultural life of the community. First, it marked the date from which to count the

age of the trees, for reasons of the tithe, and also to indicate the maturation of the fruit. This is important, as even today fruit cannot be eaten until the fourth year, and this standardizes the birthday of the trees.

In the Diaspora, Tu B'Shevat is considered a very minor and unimportant holiday. There are not even special prayers in synagogues. But it is still significant in Israel, where the kibbutzim and moshavim have returned the Jewish people to the soil.



A figure of a tree fashioned by the words from the verse: "They still bring forth fruit in old age" — Psalms 92:15.

Here, in Israel, the holiday is a lovely, lively spring festival, particularly loved by children. The weather is changing as the seasons turn. It is chilly at the beginning of the month, for it is still the rainy season. But by the 15th of Shevat, the heavy rains have given way to light showers. The trees, flowers and shrubs burst into blossom and the whole land is covered with springtime fragrance and loveliness. It is a time for planting new trees.

The Talmud mentions "the joyous planting" which used to take place on happy occasions. There was a delightful custom of planting a cedar sapling at the birth of a boy and a cypress at the birth of a girl. When they married, the wood of those

trees would be used as poles for the wedding canopy.

In Israel, on Tu B'Shevat, children go with their teachers to the hills and valleys and plant tens of thousands of saplings. We also observe the custom of eating fifteen different kinds of fruit such as olives, dates, grapes, figs, citrus, apples, bananas, nuts and pears, all of which grow abundantly here.

Since this New Year of the Trees is also a day of judgment for them — which will thrive and be healthy, which will wither and die — Hassidim pray for the ethrogim that they may grow in beauty and perfection for Succot — the Feast of Tabernacles.



The area abounds in tree tops, all of them bending toward the center of the medal. On the rim, a citation: "For the Land is Mine" (from Leviticus 25:23) in Hebrew and English.

But the planting of trees is the most fulfilling custom. It is such a spiritual feeling to make a hole and gently place the roots of a tree into the soil of Eretz Israel. As Guiterman wrote in "Song and Laughter" (1929):

*"So came the trees at the call of God,
And all the trees are holy."*

Israeli History Through Coins



BY CAROL NOVIS

(WZPS) Coins are not simply loose change. To the knowledgeable eye, these small bits of metal convey artistry, beauty and a sense of the sweep and drama of history.

Israeli coins in particular tell the story of the region in a way that few other artifacts or historical remnants do. That dramatic history is now on display at the newly redesigned Leo Kadman numismatic pavilion of the Eretz Israel museum near Tel Aviv.

Dr. Arie Kindler has been the director of the pavilion since it first opened in 1963 as a small collection of some 3,000 antique coins and medallions, most of which came from the collections of the late Leo Kadman, and from Kindler himself.

Today, the collection has more than 80,000 items, including ancient and modern coins of all periods and countries, some 10,000 paper notes and an assortment of weights and measures and signatures. The overwhelming majority of these items have been donated to the museum.

"We can't equal the collections of the British Museum or the American Numismatic Society, but for a small country, we have a respectable collection," said Kindler, who has been fascinated with coins since he was a small boy in Berlin. An eminent world expert in numismatics, he has published seven books and many articles on the subject.

"Twenty five years ago, the conception of a numismatic museum was different. Then we tried to provide something for everyone. But now, we believe that too much material is overwhelming for visitors to a museum. Consequently, the museum was redesigned to conform with a new concept that calls for more explanation and depth."

Coins are now displayed, for example, with other items from the same historical period to link the coins historically and artistically with their era.

For a year, the museum was closed while designers worked with Kindler to create an engrossing environment for the collection. The focus of the newly designed museum is historical, beginning with the early origins of money and continuing to the present. Although items on display come from many nations, the emphasis is always on the history of Israel.

The museum visitor may initially be surprised to discover that money need not be coins; in fact, "money" can be anything that people agree has a measurable value and that is transferable from one person to another. Thus people have variously accepted salt, tea, cocoa and shells as money. All these things are on display, along with intricately decorated African beads that were also used as a means of payment.

Exhibits demonstrate that the next step in the development of coins as money was the use of precious metal as a means of exchange. Eventually, fixed units of weight made it easier to exchange goods. Records of the value of precious metals go back as far as the Bi-

ble: as, for example, in *Genesis* 13:2, "And Abram was very rich in cattle, in silver and in gold."

At first, coins were simply bean-shaped pieces of metal. Later they were molded. (A limestone mold for casting coin blanks, discovered at Beth Govrin and dating from somewhere between the first and second centuries B.C.E., shows how the process worked; metal was poured through vertical slots in the mold and flowed into coin forms carved from the rock.)

One exhibit shows the first coins struck in Jerusalem, created after Cyrus, King of Persia, allowed Jews to return from Babylonian exile at the beginning of the second Temple period. These tiny bits of metal bear the name of the province,

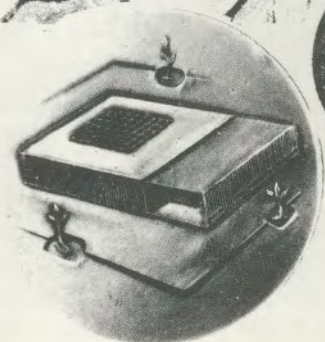
Yehud, along with pictures of birds, animals, plants and portraits. Coins minted by the Hasmonean state after the Maccabean revolt, from 143-135 B.C.E. show, Greek symbols and a depiction of the Temple menorah.

During the Jewish war against Rome in 66-70, Jews issued silver and bronze coins. Some bore defiant statements such as "for the freedom of Zion" and "Jerusalem."

Of all the coins on display, however, perhaps the most poignant are those issued by the Romans after their triumphant defeat of Judea. Judea is symbolized by a palm tree. Underneath, a woman weeps. A male figure symbolizes the Jewish prisoners taken by Roman soldiers. Titus stands by, the crowning victor.

The silver Tyre shekel, used between 100 BCE and 100 CE as payment to the Beit HaMikdash, the holy Temple.

WZPS photo by Naomi Bar-El



Kadman Numismatic Museum
Official Award Medal, 5722-1961

Within an incuse frame with round corners, the inscription in Hebrew: "The Kadman Numismatic Museum, Tel Aviv", followed by the English translation. On the rim of the bronze medal the Hebrew inscription: "Inauguration, Tishre 5722", the English translation follows, the date is October, 1961. On the rim of the silver medal the Hebrew inscription: "Dedication Adar 11, 5722" followed by the English translation, the date is April, 1962.

A Nineteenth-Century Marx Medal

by Peter S. Horvitz

The image of Karl Marx, the bearded, elderly patriarch of communism, is a familiar on coins, medals, posters, and various paraphernalia from the Soviet Union, East Germany, and most other communist states. For instance, in 1983, on the occasion of the 100th anniversary of Marx's death, the People's Republic of China issued a bronze 60 millimeter medal. In 1917, after the success of the Bolsheviks in the Russian Revolution, an early act of the government was to smelt Tsarist statues and to cast a new statue dedicated to "the Spirit of the New Day," a statue of Karl Marx.

But prior to the 1917 Russian Revolution, Marx was not so often honored and medals portraying the "Father of Communism" from this early period are rare indeed. The piece I am going to describe dates from the period 1889-1890.

This medal is bronze and measures 28 millimeters. It has a ring attached to the top. On the obverse it has a shoulder length facing bust of Marx. Above his head is an Italian inscription that literally translates as "Workers of all countries, unite!" obviously a version of the familiar "Workers of the world, unite!" Directly under the bust, to the right, is the signature of the artist, A. DONZELLI. Under the bust, at the bottom, appears the Italian form of Marx's name, CARLO MARX.

On the reverse appears the

full-length figure of a laborer, mustached and naked to the waist, pointing with something in his left hand. He is surrounded by tools, a large gear, an anvil, and a branch of bay. Under his outstretched arm appears the rays of the sun. To his left is an Italian inscription for "8 hours of labor." To his right is the Italian for "1st of May," the traditional Labor Day.

The artist's signature allows us to date the medal. Antonio Donzelli is known to Leonard Forrer as a die-sinker of Milan who in 1889 executed an unsigned medal of Senator Alex. Rossi and who in 1890 engraved a portrait medal of Garibaldi. The present medal must date from about the same time.

Karl Heinrich Marx was born in 1818 in Treves (Trier in German,) Germany. At the age of six, Marx's father had young Karl and his entire family baptized as Protestants. This strangely parallels the experience of young Benjamin Disraeli, Marx's contemporary and fellow British resident. But where Disraeli's conversion rendered him to all appearances a practicing Christian for the rest of his life, Marx was later to become a proselytizing atheist. Disraeli was a fervent philo-Semite who battled relentlessly for Jewish causes. Marx was ambivalent about his Jewish background, often associating the Jews with the bourgeoisie, a group he despised. Disraeli was to become the



conservative leader par excellence. Marx was to become the embodiment of leftist ideology. One can only speculate what influence their early unwilling conversions from Judaism had on the thinking of these two men.

The revolutionary turmoil of 1848 saw Karl Marx busily scurrying from Paris to Cologne. There he opened a newspaper, was arrested and tried for treason and acquitted. He fled back to Paris,

but found himself no longer welcome. By 1849, Marx had settled in London.

It seems one of the great ironies of history that Marx, the archenemy of the bourgeoisie, was to find his haven in England, the most bourgeois of nations. Marx remained in England for the rest of his life, including the two prime ministries of Benjamin Disraeli. Marx died in 1883 and was buried in London's Highgate Cemetery.

Dorothy de Rothschild, philanthropist, dies at 93

Philanthropist Dorothy de Rothschild, whose projects in Israel included the building of the Knesset and the projected Supreme Court building, died in London on Saturday, December 10, at age 93.

President Herzog sent a cable to the Rothschild family in London expressing condolences. "Please accept on behalf of Aura and myself and on behalf of the people of Israel our sincerest condolences on the passing of a great lady, a proud Jewess and a remarkable humanitarian," he wrote.

Dorothy de Rothschild, he continued, carried out the great heritage of her father-in-law Baron Edmond de Rothschild and of her late husband James de Rothschild, "whose memories are indelibly imprinted in the history of this country."

Dorothy, nee Pinto, was born in 1896 to a notable Sephardic family. She was brought up and educated in London where she married James, the elder son of Baron Edmond, in February 1913.

She implored her husband to let her come to Palestine when he came here in 1918, as a member of the Zionist Commission sent by Lloyd George soon after Allenby's forces crushed Turkish resistance. But he allowed her to come only in 1921.

Dorothy began a friendship with Hadassah founder Henrietta Szold, which marked the beginning of a lasting interest in the organization. The Rothschild-Hadassah hospital grew into the Rothschild-Hadassah Medical Centre and the first medical school in the country.

After her husband's death in 1957 she continued her involvement with Israel.

She took a personal interest in the Caesarea area, restoring the Roman amphitheatre and developing the archaeological park. She supported Israeli institutions of higher learning and promoted archeological excavations. She sponsored numerous community and cultural centres, notably the Haifa Youth Centre. In Jerusalem she funded the Music Centre, renovation of Yemin Moshe, and development of the Valley of the Cross.

Her most notable contribution, however, was financing the building of the Knesset, completed in 1966.



One of her last contributions was the offer in 1985 to fund the construction of a permanent home for the Supreme Court, now in the planning stage.



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